

the school, as to the professional teacher, who has little to do with the bringing up children yet - at home. (4) That, while it may be necessary to study the laws of mind so as to be able to get at right principles of education for the school, home bringing-up is another matter, and is no more than the help of nature - common sense - ~~the same common sense, the~~
~~basis of bringing up.~~

These notions held the ground easily until within living memory, because there was nothing to oppose to them. But we have changed all that. The twin sciences of psychology & psychology are advancing: with ~~that they have~~ ^{the} ~~many~~ ^{new} ~~studies~~ ^{studies} already ~~they~~ ^{we} within that ancient shrine many superstitions, the temple of education. ^{new} ~~studies~~ ^{studies} cast down the seats of ~~them~~ ^{that} buy & sell. This is

Shortly, where we are today; the principle which underlies the possibility of all education is discovered to us. We are taught that the human frame, brain as well as muscles, grows to the uses it is earliest put to. It is hardly possible

to get beyond the pragmat covered by this so simple
sounding ^{statement} axiom; that is, it is hardly possible to overstate
the possibilities of education. ^{Almost} ~~nothing~~ ^{may be made of}
~~nothing at all~~ ^{hands.}

child by those who first get him into their hands.
 This is the ^{inherent} ~~disposition~~ ^{disposition} to bring the question of education home to every parent's
 business vision. Education is not the monopoly of the
 Schoolmaster. On the contrary, those of us who have kept
 School know how superficial the work of the school
 necessarily is, how ineradicable, the work of the home.
 Practically, the child is already educated when he goes
 to school; he is in miniature what he will hereafter
 be in full. The Schoolmaster gives him his 'schooling',
 his

his knowledge of his other. Now, he develops the boy's parents,
nourish him with ideas, endeavours to modify the pull
to bring out the best - suppress the worst that is in him. He
has some success, but - failures many & disheartening, his
daily now convinced that unless in so far as parents send
him their children in an educable state, his work is
hardly to be reckoned as education. Now, here is the
difference between the parent & the schoolmaster: the
parent need not have failures. Education is no
longer in the empirical stage: it already proposes
itself to the parent as a science with laws, the observance
of which must result in success. ~~that is, in the~~
~~production of a complete human being.~~ There are
limitations, no doubt; when will you find the ^{ideal} perfect
parents who are to bring up these ^{admirable} perfect children?
That, in truth, lies the difficulty; ~~perfect~~ parents have
no call to be discouraged: it is wonderful how large
a measure of success attends ^{even} the effort - towards
perfection: but parents must go to work with this eye
open; must know in detail what they want to effect
for their children, & the natural laws according to
which they must go to work. Obstacles will crop up,
it is true, ~~no doubt~~, as the Latin poet sings, that beset
men's hands. Their qualities to their opposing her
what would become of us if there were no counter-balance,
no solution to this problem of heredity? & whatever the
parent - ~~shall~~ find himself, to his own dismay &

pleasant; thus an endless good & pleasant & able people in
the world; what more would you have?" he will say such easy-
~~tempered~~ parents as in the minority to the true born spirit
is ~~certainly~~ ^{often} think of the pleasant people you know
yourself, asks, what more indeed? Perhaps it is an interesting
that need to the eye defects in a system which has produced so much
that is good. It is easy to sit down content with the
world, if you take 'the world' to mean the best people
you know. But we all have our moments of self-revision
which are less encouraging. If what each person sees within is a
fair specimen of the world, certainly there is room for im-
provement; you see yourself compressed about with
imperfections; ~~you look abroad from a new standpoint~~
in almost every family there is a spoiled life; you
hardly know a person without some defect of heart or
intellect or temper to mar, for himself at any rate, an other-
wise admirable life. It is because of the imperfections +
not the sins of others that it is not always easy to
live at peace; sow our stumbling blocks are coming
not our sins, but our imperfections. Now it is not too
much to lay in the light of advancing science that most of the imperfections that beat us -
of the flesh or of the spirit - are the results of defective
education. Is a woman exacting, peevish, intolerant, like
her father or mother before her? That is the fault of her
education. She was born with a tender ear to falsehood
say, but a tendency becomes a temper only as the result
of an indulgent habit; that such a habit should have
been allowed to grow in the child, is an instance of defective
education. Has a man a large, over-active brain & a
narrow chest? He has seen ^{clearly} too recently in good
authority that the width of the chest of the new-born infant
varies

varies only with the size of the child; that is, children are not born with narrow chests; therefore, the narrow chest - & the

attendant low vitality, in a consequence of life those of course the tendency of the child, in this respect, is to copy the parent, and education is needless to amplify; letting acids cause

of congenital disease, - a even here, education can work wonders

to work out - the salvation of their children; though it is with great trembling, because of the anomalies of

in contemplation which education does not touch. There is no room to doubt that his education,

such as it was, has been the making of every man, such as he is; what, far less his school education than

the bringing up, he got at home.

Moreover, it does not rest with parents to choose whether they shall educate or no they will educate their children;

they can no more cease from educating than they can cease from taking breath. The colour of the

mother's form, the tone of the father's voice, is common towards education, towards the making of the future

man or woman. What parents are free to choose is how they will educate their children.

Mrs. Sinclair, a charming young mother, says naively, "I don't think mothers ought to teach their own children;

they are tiresome, & then you get cross. When they don't care for you any more!" She carries out

her theory quite consistently. She lets her children be always sweet-together. She lets them have their

own way with a tacit understanding that if they are tiresome they shall be left with their nurses. They

are lovely children, have little flattering worldly-wise arts by which they know how, when they choose, to make

themselves pleasant to outsiders: they manage, with a few pretty clear of small disgraces, &

except

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except for latitude in the nursery, which come to nothing, they dance & swim through life with no more purposeful training than if they were so many street waifs. Yet Mrs. Sinclair is educating her children: these lawless undisciplined little beings are as much the result of education as are the lovely lines of well-brought-up children. Later, circumstances will ~~lick the little Sinclairs into shape~~; but they can always ~~go back~~ ^{fall back} on the chiefly ways of their childhood & ~~seem~~ ^{seem} as good as the occasion requires. ~~The world will never be much the better for them; they can hardly improve on the pattern of their parents, & unless life deal cheaply with them, they will almost certainly be worse; more chiefly, more slothful, more false.~~ But, happily, we want no more of Mrs. Sinclair than to point the moral that education, like time itself, must needs grow on 'shutters or no.' Few parents, we may believe, are in lines of personal vanity and intolerance. Parents labour for their children, make endless personal sacrifices for them; ~~there never was a time when parental love was more~~ ^{truly} ~~unselfishly~~ a governing passion: but love must work according to knowledge; & is it too much to say that the poor shiftless souls who do nothing well & think of nothing reasonably, as often enough, the direct product of the un instructed parental love for which we take credit?

"The training of children," says Mr. Herbert Spencer, "is physical, moral, intellectual - in dreadfully defective. And in great measure it is so, because parents are devoid of that knowledge by which alone this training can alone be rightly guided." If this be so, it is time we looked the matter in the face. The bringing-up of children demands more than good intentions, common

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12. 1. 1833
Sincere to his friend. Charitable & obliging to all.

His widow, who had been twice married, is said to have lived with affectionate tenderness to her husbands - impartial spirit not likely to have escaped my Aunt's gentle rapillery.

The Church is new, but - not so the churchyard, here is a group of five immemorial elms of great growth & height, & in their shade, a rustic seat - tempting to the meditative mood. Did the sprightly Aunt Jane, adored of whole tribes of nephews & nieces come here to think the deeper thoughts whose fruit appeared in the sweet-unsselfishness of her life & the quietly beautiful temper in which she passed away? Not unlikely, for she lived so much amongst her people that she had few opportunities of being alone, but who can doubt that the spiritual life was daily nourished in one who could write under pressure of family troubles, "But I am getting too near complaint it has been the appointment of God, however secondary causes may have operated."

Charleston is not large enough to afford the huge state apartments & immense galleries of an Elizabethan mansion; but - it is a beautiful home, the more home-like that it is not too magnificent. Its pictures quaint-Austen children of former generations flitting about the great hall, staircase, & delightful roomy corridors, all of dark oak; nor is it difficult to imagine the Austen elders holding pleasant jay-talk in the beautiful oak-panelled rooms hung with family portraits.

agreements should flourish or decay?
Again, "I feel convinced that in appealing
to the labor of this country we do not need to
dwell upon those considerations; that if they have
hitherto passed them by, it is because they have
never thought that the preferences they should
had an important national or industrial
bearing; that they would willingly sacrifice
any feeling or any caprice, if I may use the
word, which have hitherto guided their choice
in order to ensure the constant & sustaining
industries of those classes which, in these few
past years, have suffered so deeply, and
whose welfare & good feeling the prosperity &
greatness of all classes of the Empire depend."

Such an appeal to the principles of patriotism
addressed by an English Statesman to his
fellow countrymen can scarcely fail to
carry some weight as to produce some
alteration in their behaviour in the matter
of dress. Besides, we are ^{on the whole} so well favoured
as a nation that not one in a life-time
does our English women get an opportunity
to make any patriotic effort; ~~most~~ & most of
us will be rather proud to serve our country
even in so small a ^{thing} matter as the choice of
the frocks we wear. Some of the time of the
meeting was, however, spent in a discussion
which was ^{less} flattery ~~more~~; - as to where
to seek the hidden springs of fashion, &
how to secure that British stuffs shall
issue from those secret sources; that,
^{it was considered,} being the only means of procuring their
adoption by British women. It is true,
we are all more or less ruled by 'Fashion'
but then, ~~but then~~ does she not find many of
us?

Now was the effect of decision upon the very
 tiresome questions of what to wear & how to wear it?
 Once let weighty reasons aid us to these decisions
 & fashion has lost a valuable function: not
 if we will serve the fickle goddess, surely
 the names of the 500, or more, ladies of
 rank & position, who have combined in an
 Association to promote the ^{fashion} Woollen Industries,
 should be enough to give currency to any
 mode. But, no. Fashion must ^{live} in
 Paris: ~~the place where the most beautiful dresses are made~~
^{in France, let us to the fountain-head; perchance, we may move}
 the Modistes of Paris to take pity upon our
 necessities as agriculturists.

distresses of England
To make us this comment upon this
suggestion, it overlooks the fact, that, patriotism
in the bosom of a French woman is a passion
the strength of which ^{hardly} ~~is~~ ^{is} the women of England ~~can~~ ^{can hardly} ~~understand~~
understand: we have had more than one
Lady Banks to show us that passionate
loyalty means. but the devotion to Le Patrie
which causes Madame to

"Smile, an angel, or, a fury, frown"
at her courtship not biting, is ~~unmistakable~~^{unmistakable}
~~amongst us~~^{unequivocal to} - probably because our happier
land has rarely been in such ~~our~~ straits
as ~~to~~ to challenge the devotion of her
~~daughters~~^{daughters}. Now it - appears more than possible
that the mode of soft clinging garments which
has proved so disastrous to our national interests
was set-up by the leaders of fashion in Paris
with this very end - to encourage French manufactures
& at the same time to discourage those of England
in which case it - ~~certainly~~^{certainly} ~~clearly~~ it is not to the women of
France we must look for aid in this emergency.